

## Authentic Christian life links fruits, roots: CLC

By Craig Bird  
LOUISVILLE, Ky. (BP)—Authentic Christian discipleship—which links the roots and fruits of Christian living—was discussed by 13 speakers at the annual Southern Baptist Christian Life Commission seminar.

More than 900 registrants from 23 states participated in discussions on the basic style and thrust of discipleship, including concern for the plight

### Christian living is "getting back to the basics" of servanthood.

of the unemployed in America, hungry people around the world, and the threat of nuclear war.

Don Harbuck, pastor of First Church, El Dorado, Ark., defined Christian living in the modern world as "getting back to the basics" of servanthood. "Servanthood and submission belong to a whole circle of ideas in the New Testament ethic," Harbuck said.

"Jesus, who lived among us as one who serves... summons us to do the same. His nail-scarred hands still hold the basin and the towel..."

Each speaker agreed on that point although their approach to the specific ways Christians should answer that summons varied widely.

Donald Shriver, a Presbyterian theologian and president of Union Theological Seminary in New York,

said, "You don't have to be a theologian to realize that Christian ethics and the ethics of Christians are often far apart," he said. "Imagine what the American 'earth' could be if all the church members in the United States were really the 'salt of the earth.'"

He stressed Christians should consider themselves, first of all, citizens of God's kingdom. "If scripture comes to embody the glory of Western civilization or the glory of democracy, it will no longer embody the glory of God."

While admitting, "salty" Christians can easily "fall into the habit of rubbing against each other's grains," Shriver reminded his audience Christians are called to defend the poor and the disfranchised "because politicians don't pay much attention to people without power."

Jim Wallis, founding pastor of the Sojourners community, called for Christians to realize that U.S. warheads would destroy, "not just God-less communists but would also fall on women and children and on thousands of Russian Christians with whom we share a common faith and a common Lord."

He noted parallels between the current situation and the bombing of Nagasaki, when the target for Roman Catholic Christians on the bombing crew was the spire of the Roman Catholic cathedral in the center of town.

"How have we come this far?" he asked. "We have come this far by not looking into the faces of the people of Hiroshima and Nagasaki and at the people we now call our enemies."

Robert H. Schuller, television personality and senior pastor of the Crystal Cathedral in Garden Grove, Calif., declared his "theology of self-esteem" can "become a solid base" to confront social problems. "The failure of the church to redeem society after it has redeemed lost souls is more a judgment on a non-integrated, unsystematic theology than on the sinfulness and stubbornness and insecurity of its converts."

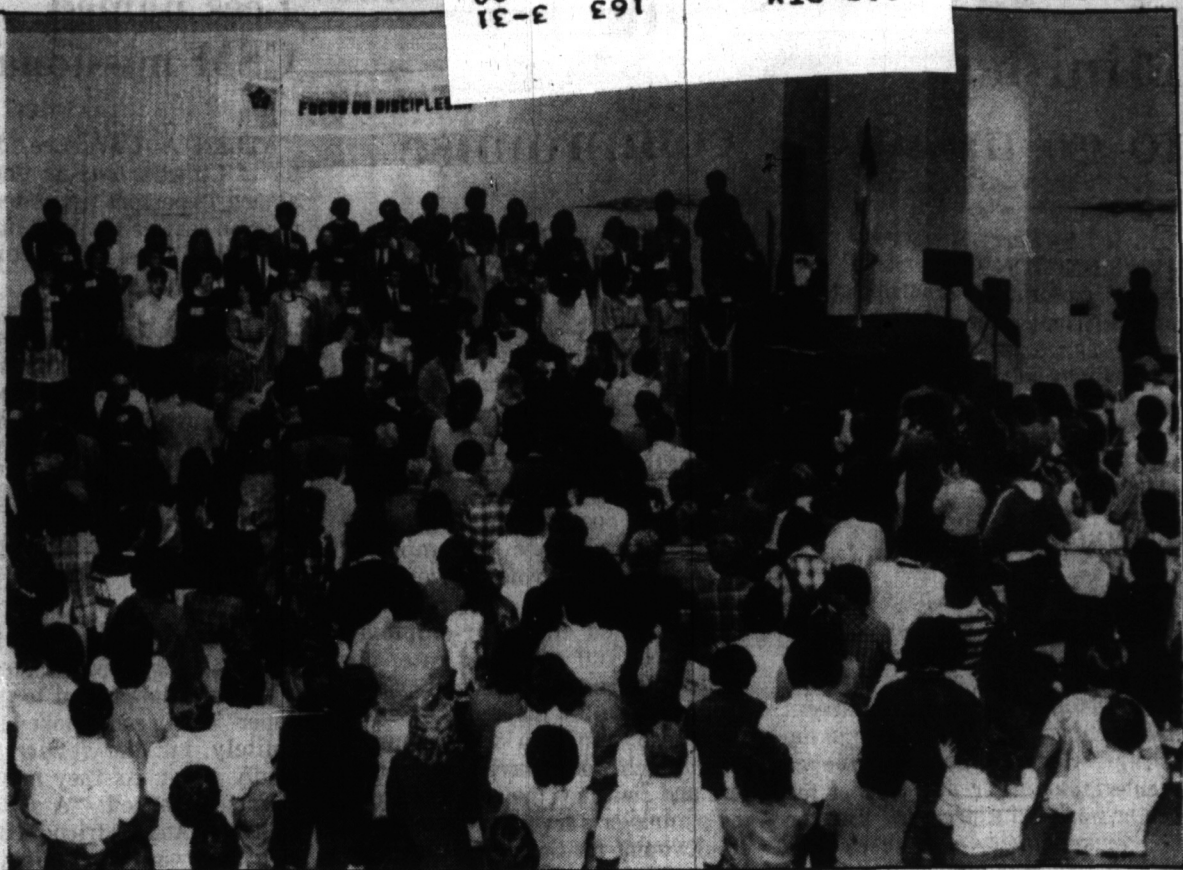
Christians must accept the vital link that God intends, Schuller said, between a "salvation from hell to heaven theology" and an authentic "war-is-wrong" or "racism-is-a-sin" theology.

Charles Swindoll, pastor of First Free Evangelical Free Church in Fullerton, Calif., and author of the bestselling books, *Improving Your Serve* and *Strengthening Your Grip*, argued there is no place in Christianity for a "star system."

"Jesus didn't attempt to change the Gentile system but he told his disciples..." (Continued on page 2)

### Commissioned

The newly-commissioned student summer missionaries of the Mississippi Baptist Student Union are applauded by their parents and fellow students during the Leadership Training Conference at Gulfshore Baptist Assembly. The spring training event included election of 1983 officers, the commissioning service, and leadership seminars for the students and their directors. A total of 65 BSU students is going to home and foreign fields this summer (and one in the fall), all expenses paid by fellow students. More photos on page 3. Tim Nicholas photo



### A tunestone

## "Because we've sterfaced"

Children of Temple Baptist Church, Hattiesburg, attended a Pastor's Pal banquet not long ago. Those who had kept Pastor's Pal sermon notebooks were in competition. This year's winners for outstanding books were: 3rd grade, Gina Williams; 4th grade, Natasha Dunnam; 5th grade—Kim Ethridge; overall girl—Melissa Lousatol; overall boy, Scott McNeill.

In the church bulletin, "The Bull-der," the pastor, Harry L. Lucenay, stated, "Each year from the PAL books I learn a little more about my preaching." Then he gave some quotes:

"He taught a boy grace by giving him a fishing pole when he hit the pastor in the ear with ice."

"God got a tunestone because we've sterfaced."

"You should have the spirit of God with you at all time and be completely filled with the spirst and don't lie to the holy ghost."

"Most of the time to many disabilities come from money."

"Deside your tide and taxes, then save."

"Mugsy had play money."

"When the man that made the soap went to church he found a name from a song."

"You have to pay your depths."

"Ivory soap floats because it was churned too long."

### The

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"... to build a positive spirit..."

## Blessitt cross walk to open pastors' meet

PITTSBURGH (BP)—A walk through Point Park, with evangelist Arthur Blessitt carrying a large cross, will be a featured event in the annual Pastors Conference June 12-13 prior to the Southern Baptist Convention. Blessitt, who made headlines by carrying the cross across the United States, will lead the walk beginning at 4 p.m. Sunday (June 12) which will go through Point Park and end at the Pittsburgh Civic Arena, where the conference will be held.

The Pastors Conference is one of the meetings held in conjunction with the annual convention of the nation's largest protestant denomination, which will meet in the Civic Arena June 14-16.

"We hope the walk through the park will encourage people to come to the conference in the arena," said Fred H. Wolfe, pastor of Cottage Hill Baptist Church in Mobile, Ala., and president of the Pastors Conference. "We hope to reach some unchurched people. That is the purpose of the walk."

Wolfe said an art festival will be underway at the park during the walk, and "thousands of people will be there."

"It is our prayer that the walk of the cross will attract the people to the Civic Arena to hear Arthur Blessitt preach and will result in many coming to Christ in salvation," he said.

"We hope a number of people will come and walk with us and the cross," Wolfe said. "It will be a very low key thing... people mingling in the streets. There is no way of knowing how many people will join us, but we are hoping for a good group."

Blessitt will be one of 14 speakers featured at this year's conference. Of those, Wolfe said, 10 have never spoken at the national meeting before. "One of the criticisms (of the conference) has been that the same people speak over and over again. I believe it encourages pastors of smaller churches to be able to speak at the meeting," Wolfe said.

He commented he believes "the Pastors Conference is a time of inspiration and encouragement for the pastors... its purpose is to inspire, en-

courage and edify the ministers." Another purpose, he added, is "to set a good spiritual climate for the convention."

"I believe it will be a very positive Pastors Conference. We have no axes to grind; we'll just be trying to build a positive spirit going into the convention," he added.

In addition to Blessitt, those who previously have addressed the meeting include Adrian Rogers, former president of the SBC and pastor of Bellevue Baptist Church of Memphis, Tenn.; Charles Stanley, pastor of First Baptist Church of Atlanta; and Stephen Olford.

Evangelists Mark Stone from Virginia Beach, Va., and Mike Gilchrist of Shreveport, La., and Charles Campbell, an SBC foreign missionary to Argentina, and James T. Draper Jr., pastor of First Baptist Church of Euless, Texas, and president of the 13.9 million member SBC also will speak.

Others on the program include Fred Lowrey, pastor of New Pisgah Baptist Church in Spartanburg, S.C.; Ron Long, pastor of Glenwood Hills Baptist Church in Lithonia, Ga.; Morris Chapman, pastor of First Baptist Church in Wichita Falls, Texas;

Jim Hyllon, pastor of Lake County Baptist Church in Fort Worth, Texas; Ron Herrod, pastor of First Baptist Church of Kenner, La., and vice president of the Pastors Conference; Len Turner, pastor of First Baptist Church of Merritt Island, Fla. (and former pastor of Colonial Heights Church, Jackson Miss.), and Edward V. Hill, pastor of Mt. Zion Baptist Church of Los Angeles.

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## Credentials Committee for SBC announced

PITTSBURGH (BP)—The credentials committee for the 1983 annual meeting of the Southern Baptist Convention, June 14-16, has been named by President James T. Draper Jr.

The committee will be chaired by Jere Mitchell, pastor of First Baptist Church of Fayetteville, Ark., who was named by Draper in September.

The committee is charged under SBC Bylaw 8 with assisting "the registration secretary in problems regarding registration and seating of messengers," a process which has been tightened up by convention action in the past few years.

According to Registration Secretary Lee Porter, the committee "deals with people who come to the convention with improper credentials or no credentials. People who come with their registration cards properly filled out do not have to spend time with this committee. Last year in New Orleans, 11 percent of the messengers had to go before the committee."

The 21-member committee also deals with "any contention arising on the floor concerning seating of messengers." In past years, the seating of some messengers or recognition of messengers from some churches has been challenged.

To register, a messenger must have a properly filled out registration card or a letter from the church which has accredited him or her. In the absence of such credentials, the messenger is requested to secure a telegram from the church, Porter said.

The 1983 committee features three state convention presidents and one former convention president. Presidents are Mark Caldwell, pastor of University Baptist Church in College

Park, Md., and president of the District of Columbia Baptist Convention; Harrell R. Cushing, pastor of First Baptist Church of Gadsden, Ala., and

(Continued on page 2)

## Anti-pornography drive gets presidential boost

By Stan Hastey

WASHINGTON (BP)—President Reagan pledged more vigorous enforcement of federal anti-pornography laws at a meeting with two dozen religious leaders who are crusading against pornography and obscenity.

The group, including Southern Baptists Adrian Rogers and Edward E. McAteer, was brought to the White House at the President's invitation by Morality in Media, a New York-based ecumenical anti-pornography organization. The group's president, Jesuit priest Morton Hill, said the meeting's main purpose of getting Reagan to declare war on the pornography industry was achieved.

In addition to spending 20 minutes with the group, Reagan and his staff arranged for leading officials of the four federal departments and agencies charged with enforcing the laws to spend two hours with the religious leaders discussing ways of fighting the traffic of pornographic materials. According to Morality in Media, the por-

nography industry grosses more than \$6 billion annually and is controlled in large measure by organized crime.

Hill said another objective of the meeting, to have Reagan appoint a special coordinator to encourage the fight by officials of the Justice Department, Federal Bureau of Investigation, U.S. Postal Service, and U.S. Customs, was not immediately achieved, but that the president is considering the option.

During the meeting, the religious spokesmen complained federal enforcement of anti-pornography statutes has become lax, particularly in recent years. Hill said whereas in 1975 federal authorities prosecuted 15,000 pornography cases, by 1980 the total had dropped by 90 percent to 1,500 prosecutions. Particularly criticized was U.S. Customs for going easy on the importation of pornographic materials from abroad. According to McAteer, head of Religious Roundtable, 90 percent of such products come through the port of New York.

Rogers, president of the Southern Baptist Convention in 1979-80, told Baptist Press he feels the fight against pornography is one of the issues around which Southern Baptists can rally in spite of theological differences. "This is one thing nearly all Southern Baptists are united on," he said.

Although he emphasized he participated in the meeting as an individual and not on behalf of Southern Baptists, Rogers, pastor of Bellevue Baptist Church, Memphis, said he told Reagan Baptists would stand behind him if he would take the lead in a new effort to banish pornography.

Asked what he would advise individual Southern Baptists to do in joining the battle, Rogers said they should write President Reagan to let him know of their encouragement in the new effort and become involved at the local level by initiating "a new birth of moral outcry" about the problems associated with pornography.

(Hastey writes for the Baptist Joint Committee.)

### Help wanted

The Mississippi Baptist Brotherhood department is enlisting 40 team members for a pre-Southern Baptist Convention saturation witnessing project, June 6-12.

Mississippi has been assigned to the Monroeville Baptist Church, Monroeville, Pa., a suburb of Pittsburgh, site of the convention.

Volunteers will be organized into two-person teams with a local church member assigned with the volunteers. Goal of the week is to visit and survey 1,500 homes.

Participants will be responsible for travel, food and lodging expenses. The church has arranged lodging at a nearby university dormitory at about \$10 per person per night.

For details, contact the Brotherhood department, Box 530, Jackson, Miss., 39205, 968-3800.

## Southern Baptist Pastors Conference June 12-13, 1983 Pittsburgh Civic Arena Pittsburgh, PA

Sunday evening, June 12

Fred Wolfe, Pastors Conference president and pastor, Cottage Hill Baptist Church, Mobile, AL, presiding  
6:30—"Come Before His Presence With Singing"—Jerry McGrath, evangelistic singer, Marietta, GA

6:40—Invocation—Ellis M. Bush, executive secretary-treasurer, Baptist Convention of Pennsylvania-South Jersey

Welcome—Fred Wolfe  
6:45—Congregational Hymn—Ed Keyes, associate pastor in music, Cottage Hill Baptist Church, Mobile, AL

6:50—Special Music—Vernard Johnson, music evangelist, Ft. Worth, TX

7:00—Message—Arthur Blessitt, minister of Sunset Strip, Hollywood, CA

7:45—Congregational Hymn

7:50—President's Remarks—James T. Draper, president of the Southern Baptist Convention

7:55—Testimony "Tried By Fire"—Mark Stone, evangelist, Virginia Beach, VA

8:20—Congregational Hymn

Offertory Prayer—Al Jackson, pastor, Lakeview Baptist Church, Auburn, AL

Offering—Combined youth choirs, Lakeview, Auburn, AL, Cottage Hill, Mobile, AL, First Baptist, Orlando, FL, Shades Mountain, Birmingham, AL

8:40—Special Music—Vernard Johnson

8:45—Message—Charles F. Stanley, pastor, First Baptist Church, Atlanta, GA

Benediction—Don Chasteen, pastor, East Pickens Baptist Church, Pickens, SC

Monday morning, June 13

Ron Herrod, Pastors Conference vice president and pastor, First Baptist Church, Kenner, LA, presiding

8:45—"Come Before His Presence With Singing"—James Wright, music evangelist, Oklahoma City, OK

8:55—Invocation—Steve Brumblow, pastor, Cross Lanes Baptist Church, Cross Lanes, WV, Congregational Hymn

9:00—Special Music—New Song, music evangelists, Valdosta, GA

9:05—Message—Fred Lowrey, pastor, New Pisgah Baptist Church, Spartanburg, SC

9:30—Congregational Hymn

9:35—Special Music—Ed Keyes

9:40—Message—Ron Long, pastor, Glenwood Hills Baptist Church, Lithonia, GA

10:05—Congregational Hymn

10:10—Offertory Prayer—Joey Hancock, pastor, Ash Street Baptist Church, Forest Park, GA, Offering

10:15—Special Music—Adult choir, First Baptist Church, Kenner, LA

10:25—Message—Morris Chapman, pastor, First Baptist Church, Wichita Falls, TX

10:50—Congregational Hymn

10:55—Special Music—James Wright

11:10—Message—Jim Hyllon, pastor, Lake Country Baptist Church, Ft. Worth, TX

11:35—Benediction—Jack Smith, director of evangelism, Baptist Convention of Pennsylvania-South Jersey

Monday afternoon, June 13

Fred Wolfe, presiding  
1:30—"Come Before His Presence With Singing"—R. L. and Beth Sigrest, evangelist singers, Yazoo City, MS.

(Continued on page 4)



## Ministers' Social Security to go up under compromise

By Larry Chesser  
WASHINGTON (BP)—Social Security taxes for ministers will rise significantly under the compromise reform package passed by Congress to aid the financially troubled retirement system, but not as sharply as they could have.

### Christian life . . .

(Continued from page 1)  
ples, "Among you it is not so. . . . The first shall be last and the greatest shall be your servant." It is okay for the NBA to have Magic Johnson and Kareem Abdul Jabbar. There is nothing in the Bible to forbid superstars in athletics or entertainment or any part of the secular world," he stressed. "But the Bible makes it very clear there is no place for such a hierarchy among Christians."

"The church is the perfect place to play politics for you can do it all in the name of Jesus," he continued. "I challenge you to stop it!" Even though Christians tend to see Paul as a superstar, scripture doesn't support that either, he said. "When Paul got through preaching the people didn't say, 'Wow, Paul,' they said, 'Wow, Jesus.'"

Gordon Kingsley, president of William Jewell College in Liberty, Mo., urged Christians to "swallow the whole Gos-Pill," keeping the personal half that changes individuals while also swallowing the social half that changes society.

Art Simon, executive director of Bread for the World, one of the major private anti-hunger organizations in the world, provided a specific example: "We know what to do when one person is hungry, but what do we do when hundreds of millions of people are hungry? We cannot lick the problem of hunger through private efforts alone. We must seek essential government interventions because of the magnitude of the problem and the nature of the problem."

A special performance of "Cotton Patch Gospel," a musical drama featuring actor Tom Key and music by the late Harry Chapin, was presented to a capacity crowd of seminar participants. The drama, based on Clarence Jordan's Cotton Patch version of the gospels, was given a sustained standing ovation.

House and Senate versions of the bipartisan plan to inject an additional \$165.3 billion into the Social Security system, Congress agreed to continue to exclude from Social Security taxation most employer contributions to certain nonprofit pension plans such as those administered by the Southern Baptist Convention's Annuity Board.

But in a move which will significantly raise Social Security taxes for ministers and other self-employed persons, Congress voted to raise self-employment taxes from 75 percent of the combined employer-employee rate to the full combined rate. The final Social Security package, passed by the House 243-102 and the Senate 58-14, also omitted a Senate amendment which would have given ministers and churches the option of treating a minister's service to a church as employment for Social Security purposes. Under current law ministers participate in Social Security as self-employed persons.

House and Senate conferees generally agreed to the Senate amendment on these pension plans but the conference report also included language which defined individually negotiated retirement plans as salary reduction agreements.

Depending on how the Internal Revenue Service interprets this change in the tax law, a number of non-ministerial Baptist employees who have individually negotiated retirement plans with the Annuity Board may be affected, according to the agency's general counsel, Gary Nash.

"The best way to cope with this legislation," Nash said, "is to make sure the employer formally adopts a written retirement plan for its employees."

In an effort to offset the one-third hike in Social Security rates for self-employed persons, Congress provided in the final bill tax credits of 2.7 percent of self-employment income in 1984, 2.3 percent in 1985, and 2.0 percent in 1986-89. The tax credit percentages represent a compromise between lower credits called for in the House bill and higher ones provided in the Senate version.

For 1990 and beyond, the bill as passed would replace the tax credits with a system designed to achieve parity between employees and self-employed participants. The two-part plan calls for the self-employment tax base to be lowered and for a tax reduction of 50 percent of Social Security taxes paid.

## Lees named CSM missionaries

ATLANTA—David Lee, former pastor of Crowder Baptist Church, was among 72 persons appointed to home mission service by the Southern Baptist Home Mission Board during its March meeting.

Lee, named with his wife Sherry, is director of Christian social ministries and language ministries in Pascagoula. Formerly, he was pastor of Zion Baptist Church in Pontotoc and Commission Road Baptist Church in



David and Sherry Lee

Long Beach. He has held various associational positions with Pontotoc County Baptist Association and Gulf Coast Baptist Association.

He was a member of the associational stewardship committee for Quitman County Baptist Association in Marks, and a special consultant in church training for the Mississippi Baptist Convention.

Mrs. Lee was a teacher at Delta Academy in Marks. She has also held various associational positions with Pontotoc Baptist Association. She was assembly conference leader for Gulfshore Baptist Assembly and state Bible drill judge for the Mississippi Baptist Convention.

The Lees are graduates of William Carey College in Hattiesburg. He is also a graduate of New Orleans Baptist Theological Seminary in Louisiana.

### Who gets to decide?

One day Sydney Harris of the Chicago Daily News walked with his friend to a newsstand to purchase a paper. The friend thanked the vendor politely, but the vendor remained coldly silent. As they moved away, Harris remarked: "A sullen fellow, isn't he?" And the friend replied: "Oh, he's that way every night." Harris asked: "Well, why then do you continue to be so very polite to him?" His friend answered: "Why should I let him decide how I'm going to act?"

## Credentials Committee for SBC announced

(Continued from page 1)

president of the Alabama Baptist State Convention, and Lewis McDonald, pastor of Oak Grove Baptist Church in Bel Air, Md., and president of the Baptist Convention of Maryland.

Emmett C. Stroop, a layman and member of Westside Baptist Church of Harrisonburg, Va., is former president of the Baptist General Association of Virginia.

Porter said the churches represented by the committee members gave an average of 17 percent last year through the Cooperative Program, and average more than \$90,000 in CP gifts per church.

Other committee members are Charles Walton, pastor of First Baptist Church, Bridge City, Texas, secretary; Marion D. Aldridge, pastor of First Baptist Church, Batesburg, S.C.; Robert E. Blackburn, director of missions in Martinez, Ga.; C. Gary Bon-

ner, pastor of First Baptist Church, Huntsville, Texas;

Earl Craig, pastor of First Baptist Church of Jackson, Miss.; Bill Curl, associate pastor of First Baptist Church, Orlando, Fla.; Billy T. Hargrove, director of the stewardship department, Missouri Baptist Convention, Jefferson City; Max D. Hester, a student at Southern Baptist Theological Seminary, Louisville, Ky.;

Charles Kemble, associate director of development for the University of Mary Hardin Baylor in Belton, Texas, stationed in San Antonio; Thomas M. Knotts, director of missions in North Augusta, S.C. Bill Norris, a layman from First Baptist Church of Greensboro, N.C.; Joe Ratliff, pastor of Brentwood Baptist Church, Houston;

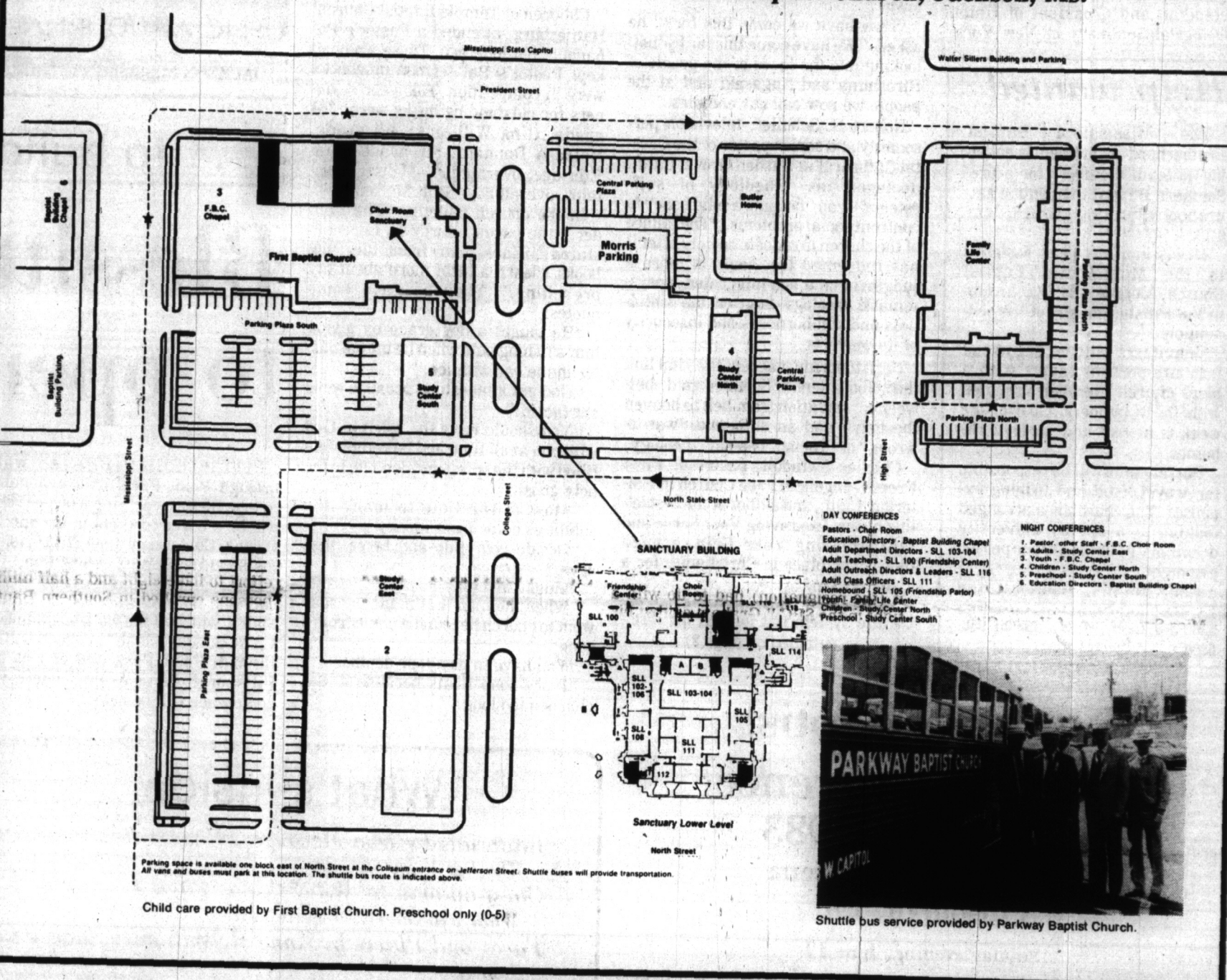
Rod Smith, pastor of Meridian Baptist Church, El Cajon, Calif.; C. Glen Sullivan, pastor of Concord Baptist Church, Knoxville, Tenn.; Grover Talbert Jr., pastor of First Baptist Church in Frankston, Texas; and Glen Turner, pastor of Lane Avenue Baptist Church, Columbus, Ohio.

The cross is the finger of God on the real core of humanity—a sinful heart.—S. Rutherford.

## Sunday School Teaching/Reaching Convention

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growth of the class member as well as meeting the budget needs of the church.

A deacon was giving his tithing testimony and stating the amount of his contribution for the benefit of the church. His gift was the largest gift in the membership. In humility and thanksgiving he said, "Had my parents and teachers not taught me to give a dime of my first earned dollar, I might not have given a tithe of my first million dollars!"

A teacher can do undeterminable good for the kingdom of God each time a young person is taught to tithe.

Let each teacher so teach that when Christ welcomes us home, he can say, "Well done, thou good and faithful servant."

Today we are molding the attitudes and actions of the leaders of the next generation in our churches. The future depends on our faithfulness.

(This series is prepared by the Mississippi Baptist Stewardship office.)

## Associational planning meet set

The annual Associational Planning Workshop will take place May 10 at Alta Woods Church, Jackson.

This workshop, sponsored by the program director's office of the Mississippi Baptist Convention Board, offers planning help for associational officers from all Mississippi Associations.

Separate conferences are planned for directors of missions, moderators, directors of Sunday School, Church Training, Church Music, Woman's Missionary Union, Brotherhood, and family ministries. Also there will be conferences for each associational chairman of missions committee, stewardship committee, and evangelism, plus a meeting for church administration coordinator.

The workshop will be dealing with planning for the 1983-84 church/associational programs, including sharing information about suggested programs for churches and associations, and in equipping associational council members to participate in associational and church council workshops.

The meeting will begin at 9:30 a.m. and conclude at 3 that afternoon.



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# WMU will sponsor bus to Glorieta

Mississippi Woman's Missionary Union will sponsor a bus to provide members of WMU the opportunity to attend the leadership training conference at Glorieta in July.

The conference will focus on the WMU emphasis for 1983-84, "Partnership in Prayer and Ministry." Special features include: mini-prayer retreats; overview of WMU for 1983-84; Bible study led daily by Kathryn Carpenter, executive director of Louisiana WMU; a Mississippi state gathering on July 4; and conferences for church and associational leadership. There is also the opportunity of hearing home and foreign missionaries.

The WMU-sponsored bus will leave Jackson early Wednesday morning, June 29 and return to Jackson late Saturday afternoon, July 9. On route to the leadership conference the bus will make stops in Fort Worth, Texas, where the Radio and Television Commission and Southwestern Seminary are located. Stops are also planned at

Carlsbad Caverns, Carlsbad, New Mexico and the Spanish Baptist Publishing House, El Paso, Texas.

While in El Paso, there will be a fellowship meal and a brief activity with members of the Juarez (Mexico) Associational WMU. Miss Mary Jo Stewart, foreign missionary from Mississippi, will be hostess while in Juarez.

Marilyn Hopkins, WMU consultant, Mississippi WMU, will direct the bus trip and serve as tour guide. Men are welcome to participate in the trip.

The total cost of the 11 days will be \$410, which includes transportation, motels, sight-seeing fees, Glorieta charges (service fee, meals, room, insurance). Not included are approximately 15 meals enroute.

A deposit of \$45 is required to hold space. The balance of \$365 is due June 15. Deadline for making reservations is Tuesday, May 3. Write WMU Office, Glorieta Bus Trip, Box 530, Jackson, MS, 39205.



## BSU leader training

Outgoing state BSU president Anne Harrington, a student at Blue Mountain College, speaks with Chester Swor of Jackson who led a series of discipleship studies during the recent Leadership Training Conference at Gulfshore. Said Swor, "The cost of discipleship is granting complete authority to him (Christ) in every area of our lives."



The 1983-84 officers of the Mississippi Baptist Student Union are from left, Ricky Young, Mississippi College, president; Beverly Brown, executive committee, Southwest Junior College; Neal Fowler, executive committee, Ole Miss; Charlotte Harrington, director advisor, Meridian Junior College; Jerry East, vice president, USM; and Cindy Greene, secretary, Delta State. Officers not pictured are Cathy Pratt, executive committee, Mississippi State; Joe McKeever, pastor advisor, First Church, Columbus; and Douglas Bain, faculty advisor, Blue Mountain.

# Kenneth Chafin resigns Billy Graham school job

By Dan Martin

HOUSTON (BP)—Kenneth Chafin, pastor of South Main Baptist Church, has resigned the deanship of the Billy Graham Schools of Evangelism, a post he has held for 15 years.

In his letter to Graham, Chafin said "the time has come for me to step aside as dean . . ." in order to spend more time with the 6,800-member downtown Houston congregation. Chafin, former professor of evangelism at both Southern and Southwestern Baptist Theological Seminaries and director of the Home Mission Board department of evangelism, has been pastor of South Main for 10 years.

Since assuming the deanship, Chafin has given at least four weeks each year to conduct the schools, plus time to recruit faculty members and organize the five-day sessions.

According to the Graham organization, the schools "equip pastors and pastoral staff for the work of evangelization. Specifically, this means both the spiritual and physical preparations necessary to do evangelism, as well as the appropriate discipling of those who place their faith in Christ."

According to John Dillon, director of the schools for the Billy Graham Evangelistic Association, some 60,000 to 80,000 ministers have participated during the 15 years he has been involved with the schools.

Graham said he probably will not make a decision on a replacement for Chafin until "after Amsterdam (The International Conference for Itinerant Evangelists, sponsored by Graham). Then we probably will make it a fulltime job. I have talked with three or four people to see if they were interested."

Although both Graham and Chafin cited increasing responsibilities at South Main Baptist Church as the primary reason for the resignation, both did say the controversy in the Southern Baptist Convention had an impact on the decision.

"There are rumors to the effect that if (the resignation) had to do with a fight in the SBC," Graham said at his Monterey, N. C. home. "I have to admit that was a small factor, but not more than 20 percent."

The issue, the evangelist said, was "not which side he took but that he might get us into the fight. As evangelists, we don't want to be involved in any fight . . . we want to stay above and beyond church battles. We did not want to become involved, but some of our team and some on the board felt we were being involved."

He added that if the controversy in the nation's largest protestant denomination were the only reason, "I just never would have accepted Ken's resignation."

(Martin is BP news editor.)

## WMU retreat: prayer, ministry

"Partnership in Prayer and Ministry"—the 1983-84 Woman's Missionary Union emphasis—will be the focus during the annual associational WMU Officers' Training Retreat, April 29-30, at Camp Garaywa Clinton.

Special guest during the weekend will be Mickey Martin, general administration consultant, WMU, SBC, Birmingham. Information will be shared about duties, responsibilities, promotional ideas in strengthening missions education in the churches, as well as resources available, such as video tapes, books, and field services. The retreat begins April 29 at 5:30 p.m. with supper and concludes with lunch the next day.

Each association should register as a council. Cost for the weekend is \$15 per person, which includes overnight, three meals, programming and insurance. Directors of associational missions are guests of Mississippi WMU. Participants should bring single-bed sheets or sleeping bag, towels, washcloth, and all associational WMU materials, such as WMU Work in the Materials Manual, age-level materials, and magazines.

## Mississippi Baptist Activities

- Apr. 10 Special Tithing Sunday School Lesson (Stewardship Emphasis)
- Apr. 11-12 Sunday School Teaching/Enrollment Convention; FBC, Jackson; 8:30 p.m., 11th-9:30 p.m., 12th (SS)
- Apr. 14-15 Chaplaincy Conference; Baptist Building, Jackson; 10 a.m., 14th-2 p.m., 15th (CoMi)
- Apr. 15-16 Church Drama Festival; FBC, Grenada; 5 p.m., 15th-4:30 p.m., 16th (CT)
- Apr. 16 Crusader Royal Ambassador Congress; Central Hills Retreat, Kosciusko; 9 a.m.-4 p.m. (North Mississippi) (BRO)

## Tatum will direct women in witnessing

Miss Sue Tatum of Yazoo City, will be directing National Baptist and Southern Baptist women in a two-day seminar on "Witnessing Women," April 26-27. Miss Tatum, is a member of the advisory group on women in evangelism, Home Mission Board. She has led conferences on life-style evangelism across Mississippi for members of Woman's Missionary Union.

The two-day seminar will be held at the Mississippi Baptist Seminary, located at 3160 Lynch Street, Jackson, one block off Hwy. 80, near Metrocenter. The seminar will provide both groups of women the opportunity of in-depth study into "life-style" witnessing.

The seminar will begin at 6:30 p.m. and conclude at 9:00 p.m. each evening. A short break will take place with light refreshments and fellowship time.

Anne Lovelady, assistant to the president, Mississippi Baptist Seminary, and Marilyn Hopkins, WMU consultant, Mississippi Woman's Missionary Union, are coordinating the seminar.

For more information, call 968-3800, WMU Office, or write to Box 530, Jackson, Miss., 39205, attention: Baptist Women Seminar. There is no registration fee, but in order to prepare materials an accurate number of those who plan to attend is needed.

## Bethsaida will mark 100th

Bethsaida Baptist Church, Philadelphia, will celebrate 100 years as a church on May 8. "The celebration will include a look back at 100 years of God's blessings," said Roy McHenry, interim pastor. A church history has been written by a Historical Committee and copies will be made available to those attending.

The morning worship will begin at 10:30, and will be followed by dinner-on-the-grounds and an afternoon service.

# Sunday School Convention set for FBC, Jackson

The Sunday School Reaching-Teaching Convention set for First Church, Jackson, April 11-12, will feature the preaching of John Bisagno and Morris Chapman, and the satire of Dan McBride.

## 13 at Clarke surrender for mission service

J. B. Costilow, BSU director at Clarke College, has reported the unusual results of a chapel service held there Mar. 30.

At the close of an address given by John McBride, director, Cooperative Missions department, Mississippi Baptist Convention Board, 13 students went forward, surrendering their lives for service as home or foreign missionaries. In addition, about 40 others registered decisions, saying, "We want to follow God's will for our lives, whatever it may be."

Costilow said, "Normally we don't have a service like this, with an invitation following the chapel address." McBride said, "Costilow was sensitive to the feelings of the audience and added the time of invitation."

McBride spoke on the topic, "The Profile of a Missionary,"—what the missionary is and what he looks like.

## State Baptists ahead in gifts

One quarter of the way into 1983, Mississippi Baptists are meeting the financial obligations they made last year for the 1983 Cooperative Program, according to an announcement by the office of Earl Kelly, executive secretary-treasurer of the Mississippi Baptist Convention Board. February gifts to the unified giving program totaled \$1,284,572, pushing the 1983 total to \$3,836,891.

With a 1983 budget of \$15,071,000, the pro rata share for three months would be \$3,767,750. This means that Mississippi Baptists are ahead of schedule for 1983 giving by \$69,141.

Last year's three month total giving was \$3,418,764. The three month total of \$3,836,891 is a 12.2 percent increase for the same period in 1983.

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Thursday, April 7, 1983

BAPTIST RECORD PAGE 3

# Hail Mary: A Defense of the Public Schools

by H. Leo Eddleman, Ph. D.

- Is it time to consider taxation for all religions? (p. 56ff)
- Has any religion been restricted by the Constitution or government in America? (p. 5ff)
- The constituents of what religious traditions prevailed in authoring the U.S. Constitution? What was their posture concerning Mary, the most famous of all women? (p. 8-11ff)
- How many Roman Catholics signed the Declaration of Independence? Is this good or bad? (Ch. 5, p. 62ff; p. 121)
- Would a basic change in the Constitution be wise in view of the United States' achievement, leadership and influence? (pp. 1-7)
- What is the only advice Mary offered others in the Source Book of the Christian faith (Bible)? (p. 44)
- Is there documented evidence that a pope has ever attempted to determine the composition of the United States' population? (pp. 45-49; p. 52; p. 116)
- What type of church or state is conducive to social well being, intellectual vigor, and industrial creativity of people; democratic, autocratic or theocratic, in light of history? (p. 116ff)

These questions and more are dealt with in Leo Eddleman's Hail Mary: A Defense of the Public Schools.

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## Editorials

## The Las Vegas decision

by Don McGregor

Finding a place for Southern Baptists to meet is getting to be tougher all the time. There are not a lot of places in all the United States that can take care of us the way we like to be taken care of. We prefer to have lots of hotel rooms available, and we want to have them close to a convention hall that will seat all of us who show up at the convention.

Then we have to deal with the fact that some of the places that could take care of us in that fashion are places where we might not want to go.

Las Vegas may be such a city. The Baptists in Nevada want us to go to Las Vegas in 1989. If we do go there for our convention, it probably will double the number of Baptists in the state during the meeting. For sure, there would be more Baptists in Las Vegas for that convention than had ever been in the city at one time before. Of course, that may be true every time we meet; for it always swells the Baptist population in the city temporarily by about 20,000.

The Southern Baptist Convention Executive Committee has voted to endorse the invitation of Nevada Baptists and will recommend to the convention in Pittsburgh that the convention meet there.

Of all places that we could meet, Las Vegas probably meets the criteria that we have established for convention cities better than any place we have ever met or now have scheduled for meeting. Hotel rooms are to be found in abundance and at somewhat

reasonable rates. Food is good and not overly expensive. Ernie Myers, the Nevada Baptist executive director, a Mississippian by the way, made a fervent plea before the Executive Committee for acceptance of the invitation to meet in Las Vegas. He was joined by Dan Stringer, now the executive director in Florida, who earlier was executive director in the Northwest Convention (Oregon and Washington) and who knows the struggles of Baptists working in areas where they are in the minority. The visit of 15 to 20 thousand other Baptists in such a setting could be a very powerful act of encouragement for the local Baptists as well as providing the possibility of witnessing to those who desperately need it in Las Vegas. If we go, whether or not we witness to anybody when we get there, will be up to us. The possibilities will be plentiful.

The Executive Committee response wasn't enthusiastic, however. In fact, the vote to support the invitation to meet in Las Vegas was 32 to 20. Southern Baptists attending the convention in Pittsburgh will have to make a decision; and, at that ratio, if 15,000 vote, we will decide by a vote of 9,000 to 6,000 to go.

We really don't need that sort of a split right now, but we operate on a democratic principle, and we adhere to the will of the majority regardless of the issue and the division.

So Las Vegas looms before us as a bridge that must be crossed.

Not all of the factors can be discussed, but let's look at a few. In the first place, it must be noted and stated that the Nevada Baptists had no idea of starting a controversy when they decided to issue the invitation. They are small in number, they live a long way from most of the rest of us, and they wanted some company. They live in Nevada all of the time, so it is likely that the idea of Las Vegas being "sin city" never entered their minds. Yet that was one of the objections mentioned during the Executive Committee meeting.

Of course, Las Vegas is the only city in Nevada that could handle the convention, but to cross off Las Vegas as a possibility is to effectively rule out any other place in the state also, for the same laws that govern Las Vegas are in effect throughout the state.

It is true that slot machines are to be found everywhere one turns. Gambling is about the only blatant, outward manifestation of sin that is to be found there that would not be in evidence anywhere the convention might meet. But there are slot machines everywhere—at the airport, in the hotel lobbies, and just about everywhere but in the church buildings. The plain fact of the matter is, however, that the visitors don't have to make use of them.

If we don't go to Las Vegas on account of the sin that is to be found there, we may be forced to try to determine to what extent sin is to be in

evidence for us to avoid a city as a meeting place; for surely it is to be found everywhere, though more openly in some places than in others.

The Baptist Record does not condone a sinful lifestyle; and we do not condone gambling, which fits into the sinful context. The gambling establishments, however, have not been placed in Las Vegas by the Baptists or by the city government. They are private enterprise operations that have been started because of the favorable laws in Nevada. We wouldn't want them in Mississippi, but are they to be allowed to dictate to us that we will not visit our brethren in a certain location because of their presence?

It will be a difficult choice to make, but Southern Baptists going to the convention in Pittsburgh will need to be prepared to make it. The Nevada Baptists are anxious to have us.

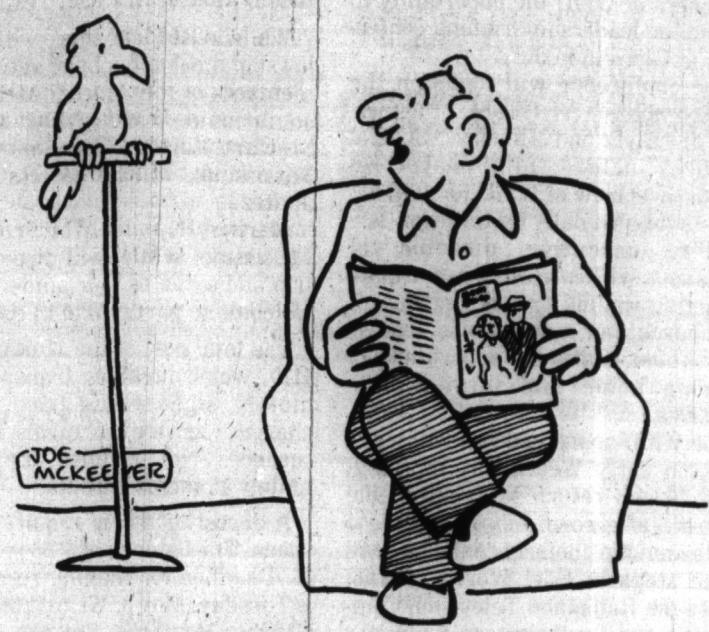
If we can't go to Las Vegas and make a positive impression for the Lord, then we don't need to go. If we can't go to Las Vegas and make a positive impression for the Lord, we don't need to go anywhere. We are powerless. And that just might be the way it is.

If Las Vegas is going taint us—if sin is going to win—then we had better not go. If we can go with the Lord out there, then we have no other choice.

And after we have struggled with the shortage of hotel rooms in Pittsburgh, we may be happy to go to Las Vegas, where they are plentiful.

## Haywood N. Stubble

"CAN'T YOU SING ANYTHING EXCEPT BRING YE ALL THE TITHES INTO THE STOREHOUSE?"



## Faces And Places

By Anne Washburn McWilliams

## Lorene

Clarence Cutrell told me he preached a sermon one Sunday on three Lorenes he's known: "They are all different, but each has taken what God gave her and used it for his glory." I don't know the other two, but he's right about Lorene Goodson.

One day a work crew from the satellite prison at Pittsboro was picking up limbs in her Calhoun City yard; she invited the men into her house for lunch. Picture her: age 75, five feet tall, auburn hair, merry green-blue eyes, a woman overflowing with energy and generosity. And those big men, some black, some white, some tough, some gentle. "Okay," she said, "let's hold hands and say the blessing." They pulled their caps off, and she prayed. At regular intervals, she still cooks for them. They call her Mama Goodson and she calls them "the boys."

"I love everybody," she told me, "and I try to treat everybody the same." When a young man from India lived near her, she "sort of adopted" him. He and his wife call her their "American mother."

Lorene was going to the Vicksburg WMU convention with me, but she fell and broke her hip. I missed her, and I'm sure a lot of others did, too. She wrote me that she got lots of cards and flowers, but "cards from the boys touched me more than any other." And Mr. Cooner, their supervisor, took them "two at a time" to visit her in the hospital. Her hip has healed fast, but she expects to be at her son Larry's house (4 Fairview, McGehee, Ark. 71654) for another week or two.

In January, when I was writing a

story about the Baptist Women of Calhoun County baking birthday cakes for prisoners, Lorene cooked lunch for me. On the same day, she cooked for several Baptist women, her music minister, Jim Keyser, and his wife, and 15 prisoners. "I woke up at 2 o'clock last night and started thinking of all I had to do, so I got up and worked the rest of the night," she confessed. That lunch was great—chicken casserole, turnip greens from her garden, candied pumpkin, sauerkraut, cabbage slaw, beans, biscuits, cornbread, cake. . . . "Isn't this fun?" she asked. "What great fellowship!"



Lorene Goodson

I have a cabinet drawer full of potholders and aprons Lorene gave me. She takes stacks of them to WMU conventions to give away. Christine Gregory (former WMU president, SBC) sends her fabrics and she makes potholders for her, and for Helen Fling, and they in turn give them to women across the nation. Lorene showed me her sewing room: "I made 800 potholders last year. Honey, that's my life—giving things away!" She collects plastic tablecloths and paper plates and cups to give to a neighboring National Baptist church.

She loaded my car with freezer containers and jars (full of food) and turnip greens, potatoes, pecans—and left-overs for W.D.'s supper.

Her disappointment at missing the WMU convention was intense: "I was going to see so many friends, besides all the stuff I was going to bring everybody. I love WMU so much" (she's been a member over 50 years)—"probably more than Marjean does! I guess if everybody in our WMU here quit, I'd be the president and secretary and all the other officers—and we'd have some good meetings!"

When Lorene prays for missionaries, she often cuts their pictures out of Royal Service, and keeps them in her billfold. She writes to them; meets them at conventions, and if they come near Calhoun City, she invites them to her house. The late Florence Harris, retired missionary to China, and she were good buddies. Both liked to grow flowers, and they liked to go to the woods and dig up wild flowers. En route by bus to a WMU week at Gloriaeta once, Lorene told Sue Tatum of Yazoo City, "I bet I know more missionaries than you do!" Sue said, "I expect you're right." To pay her way for that trip, Lorene dug potatoes at Vardaman.

Lorene Gillespie was born at Loyd in Calhoun County. She joined the church in her early teens and was baptized "in a pond in Mr. Anglin's pasture. That was a wonderful experience." She's been a member of First Baptist, Calhoun City, for over 40 years and was director of their preschool Sunday School department over 30 years.

One April in her youth she met the tall, good-looking barber of Calhoun City—Curtis Goodson. For both, it was love at first sight; they got married a couple of months later. They had a son, Larry, and daughter, Dorothy June (now Bartley, of Sherman, Tex.). There are four grandchildren. Her husband, who was a deacon, died eight years ago, of a heart attack. The two of them liked to give ice cream suppers at their house, and to invite the pastors over to supper—Clarence Cutrell, Bill Baker, and now Anthony Kay.

One of her favorite books is Jerry Clower's *Ain't God Good?* "I just love living!" Lorene said. I could write a book on things she's done and places she's been. Like Brother Cutrell said, "She uses what God gave her, for his glory."

## Guest opinion . . .

## What will the IRS require next?

By G. Wiley Gann, pastor  
Rienzi Baptist Church

While Baptist leaders and leaders of other Christian denominations fight among themselves over trivial issues which should not even exist, the forces of Anti-Christ are at work in the world against the church with ever such subtle and cunning methods. Every church member, and especially pastors should be asking themselves: "what will the Internal Revenue Service require of churches next?"

Pastors have long been considered self-employed persons by the IRS and have had the same privileges and limitations as other self-employed people. Churches have heretofore been exempt from filing any kind of financial statements with the IRS. However, beginning this year, new IRS regulations identify pastors as "common law employees of the church" in relation to income tax, but "self-employed persons" in relation to Social Security. This double talk is just an excuse for requiring the churches to register with the IRS, get a tax

number, and report to the IRS annually by way of W2 form copies. We have been informed by the Annuity Board that a deadline will be set, and that churches will be fined a certain amount of money for each day, past the deadline, that they are not in compliance with their regulation.

Someone may be asking: "what is wrong with such a regulation? Are pastors not supposed to pay their fair share of the tax burden?" Yes, pastors should pay their taxes and be honest with their report. But pastors have always been required to verify their income as well as their contributions and expenses, just like any other self-employed person. The purpose of the whole charade and the thing that I see wrong with it, is that this is just an effort by the IRS to get the churches into the computer banks for future harassment and blackmail. If any among us are foolish enough to believe that our government is incapable of such tactics, I suggest that we go back in our minds to the 1960 political elec-

tions when many Protestant pastors verbally objected to the election of a Roman Catholic to the presidency of the United States, and as a result, were threatened with a loss of tax exemption to the churches if they continued this protest. This new regulation of registering the churches with the IRS is just another convenience in case future pressure needs to be applied to the churches. As I see it, this is another break down in the separation of church and state.

Equally disturbing about this matter is the silence of Baptist and other Protestant denominations. The banking associations of this country are involved in a tremendous lobbying campaign to repeal the law requiring them to withhold taxes on the interest of saving accounts, and they tell us that they have enough votes in the Congress not only to repeal it, but to over ride a presidential veto if it becomes necessary. Repealing that banking law is not nearly as important as the regulation regarding the churches. Church people could be the greatest lobbying

force that our government knows about if we would just rise up in protest against these things. Why are our leaders not saying anything? Is it because we do not understand what is happening? Is it because we do not care? Is it because we have become so involved in the world's system that we have become accustomed to such regulations? Or is it because we are so preoccupied with trivial disagreements within our organizations that we have no time for the major issues that face us? It is my hope and prayer that this letter can be used to awaken some of us to this awful thing that is about to happen.

If you are interested in registering a protest, you can obtain a copy of a petition for church members to sign to be sent to Senators and Congressmen in your state, by writing to the Rienzi Baptist Church Outreach Ministries, P. O. Box 134, Rienzi, MS 38865. You can use this petition as it is, or use it as a pattern for constructing your own. May God help us all as we consider our priorities.

## Minister shares experience of forced termination

By Linda Lawson

JEFFERSON CITY, Mo. (BP)—"A pastor-church relationship is similar to family living, only churches seem to have divorces more often," says a Southern Baptist pastor who resigned from his church in 1980 amid a conflict that threatened to split the congregation.

Tragically, Paul's (not his real name) situation is not unique. Nor is the hurt and pain in the church he left. There, unless the problems that prompted his resignation are dealt with, the next pastor may soon find himself in the same situation.

Paul was one of 30 ministers who attended a recent two-day conference on forced termination sponsored by the Missouri Baptist Convention. He was willing to tell his story because he'd like to help other ministers in the same crisis. He would also like to see churches in conflict experience healing.

In one sense, Paul might be consid-

ered one of the lucky ones.

During the five months he was without work, he received two love offerings from members of his former church. These helped him survive financially.

He also was the beneficiary of moral and financial support from fellow ministers and received invitations to preach and lead conferences during his interim.

He is now pastor of a church where he and his family are experiencing love by the church members and people and pastor are moving forward together.

However, the positive side is not the only part of the story.

"I felt anger and bitterness for a while. It was six or seven months before I could begin working through it," he recalled. "I went through Elizabeth Kubler-Ross's stages of grief (denial, anger, bargaining, resignation, and acceptance). Knowing what was hap-

pening, I couldn't stop the process."

His family suffered. "My wife is a strong Christian, but the experience almost destroyed her. It almost killed my children emotionally."

Several pastoral search committees dropped him from consideration when they learned he had been forced to resign. However, he said, "There have been so many bad experiences, I can understand why committees are apprehensive."

His greatest hurt came in seeing the church he had left "ripped apart." At the same time, he noted, "Many church members told me they didn't know what was going on and didn't want to know."

In analyzing the cause of church conflicts and forced termination, he places responsibility both on pastors and churches. "I blame pastors because we haven't given people adequate resources for dealing with confrontation," he said.

He is convinced the root of church conflicts is spiritual. "Too many lay leaders are living in the world without adequate spiritual depth. People should expect a higher degree of maturity from church leaders."

Also, Paul is concerned the role of pastor is not viewed as highly as it should be in many churches.

Emphasizing he is not an authoritarian style of leader, he said, "I believe the convention has sold to the churches the idea that the pastor is just a good old boy like everybody else."

"In a church there does need to be a chain of leadership," he said. "If the church refuses to follow the pastor, there are problems. On the other hand, if a pastor feels no one can question him, there will be divisions."

"A pastor ought to be closer to God than most of his church members because he ought to be spending time with God," Paul insisted. "He ought to present plans to his people that he be-

lieves come from God. Then the people should be allowed to feed in their thoughts and beliefs. What is needed is a merging of minds and hearts."

Paul concluded, "I've learned to quit trying to do everything and to trust the Holy Spirit to deal in people's lives."

About his experience, he said, "I'm not so sure the Lord didn't allow it to happen. I was too busy with the ministry to listen to God. I spent two years preaching about faith and needed to live it. My relationship with God declined due to my responsibilities at church."

He spent part of his five-month interim on retreat, in prayer and Bible study. "This experience has definitely given me patience," he laughed. "I'm not in as much of a hurry to get things done."

(Lawson writes for the Baptist Sunday School Board.)

## SBC Pastors Conference, June 12-13

(Continued from page 1)

- 1:40—Prayer—Haynes Wicker, pastor, Emmanuel Baptist Church, Enid, OK
- 1:45—Special Music—Jerry McGrath
- 1:50—Message—Charles Campbell, foreign missionary to Argentina
- 2:15—Congregational Hymn
- 2:20—Special Music—Ray Jones, minister of music, First Baptist Church, Kenner, LA
- 2:25—Message—Ron Herrod, pastor, First Baptist Church, Kenner, LA
- 2:50—Congregational Hymn
- 2:55—Offertory Prayer—Richard Lee, pastor, Rehoboth Baptist Church, Tucker, GA
- Offering
- Special Music—Jeff Benward, evangelistic singer, Houston, TX
- 3:05—Election of Officers
- 3:20—Special Music—New Song
- 3:25—Message—Len Turner, pastor, First Baptist Church, Merritt Island, FL
- 3:50—Congregational Hymn
- 3:55—Special Music—Yoido Women's Choir, Korea
- 4:00—Message—Mike Gilchrist, evangelist, Shreveport, LA
- 4:25—Benediction—Roddy Turner, pastor, Bethel Baptist Church, Greenville, SC

Monday evening, June 13

Fred Wolfe, presiding

- 6:30—"Come Before His Presence With Singing"—Combined adult choirs, Cottage Hill, Mobile, AL., First, Kenner, LA, Eastside, Marietta, GA

- 6:45—Prayer—George Worrell, director of evangelism, Missouri Baptist Convention
- Welcome—Fred Wolfe
- 6:50—Special Music—Jerry McGrath
- 6:55—Message—Adrian Rogers, pastor, Bellevue Baptist Church, Memphis, TN
- 7:20—Congregational Hymn
- 7:25—Special Music—Jeff Benward
- 7:30—Message—Edward V. Hill, pastor, Mt. Zion Missionary Baptist Church, Los Angeles, CA
- 7:55—Congregational Hymn
- 8:00—Offertory Prayer—Roger D. Roberts, pastor, First Baptist Church, Fairborn, OH
- Offering
- Special Music—Adult choir, Cottage Hill Baptist Church, Mobile, AL
- 8:15—Message—Stephen Olford, evangelist with Encounter Ministries, Wheaton, IL
- 8:40—Introduction of 1984 Officers
- 8:45—Benediction—President of 1983-1984 Pastors Conference
- Conference Officers
- Fred J. Wolfe, president; pastor, Cottage Hill Baptist Church, Mobile, AL
- Ron Herrod, vice president, pastor, First Baptist Church, Kenner, LA
- Steven Brumlow, secretary-treasurer, pastor, Cross Lanes Baptist Church, Cross Lanes, WV

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Emmanuel Baptist Church, Ocean Springs, three-day Celebration of Spiritual Awareness; Apr. 8-10; Finley Edge, to lead adult Bible study; (Edge retired from the faculty of Southern, Louisville, Ky., in 1982. He has been a leader in lay renewal emphasis and the development of the laity in the Southern Baptist Convention. He is the author of *The Greening of the Church and Teaching for Results*); James Haynes, pastor.

Moselle Memorial, (Jones): April 10-15; Wayne Marshall, evangelist; R. V. Smith, music director; Sunday 11 a.m. and 7 p.m.; Mon.-Fri. at 7 p.m.; Garland Eaves, pastor.

Bethsaida Baptist Church, Philadelphia: Apr. 7-9; Leon Dunn, evangelist; services at 7 p.m.; Roy McHenry, interim-pastor.

Sand Hill (Jones): Apr. 10-14; dinner on the grounds Apr. 10; services at 7 nightly; Herbert Kinnon, evangelist; Tom Shows, song leader; John Foy, pastor.

Bethlehem Church, Pinola: Apr. 10-15; Jerome McLendon, Jackson, evangelist; Lacie Bullock, Pinola, leading the singing; Sunday at 11 a.m. and 7 p.m.; Mon.-Fri. at 7 p.m.

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Briar Hill Church, near Florence: Apr. 10-13; Sunday 11 a.m. and 7:15 p.m.; during the week at 10 a.m. and 7 p.m.; Ricky Gray, pastor of First Baptist Church, Okolona, formerly of Cato, evangelist; Mike Scott, music leader, Briar Hill, leading the music; Wilson Winstead, pastor.

Macedonia Church, Hattiesburg: Apr. 10-13; Joe Ratcliff, pastor at Collins Church, evangelist; Robert Boling, minister of music at Macedonia, in charge of music; Gerald L. Autlman, pastor; Sun. at 11 a.m. and 7:30 p.m.; Mon.-Wed. at 7:30 p.m.

Grace Church, Vicksburg: Apr. 10-15; Lyndie Davis, pastor, New Hope Church, Lee County, preaching; H. Bryan Abel, pastor; services 7 nightly; Terry Busby, minister of music at Grace, leading the music.

Midway Baptist Church, Jackson: Apr. 10-13; Sunday at 10:15 a.m. and 7 p.m.; Mon.-Wed. at 7 p.m.; David Miller from Heber Springs, Ark., evangelist; Daryl Randall from Hernando, directing the music; Benton Preston, pastor.

Southside Baptist Church, Greenville: Apr. 10-15; at noon and 7:30 p.m.; W. Everett Martin, pastor, Oakhaven Baptist Church, Memphis, Tenn., evangelist; Randy Posey, minister of music, First Baptist Church, Greenville, leading the music; Earl Ezell, pastor.

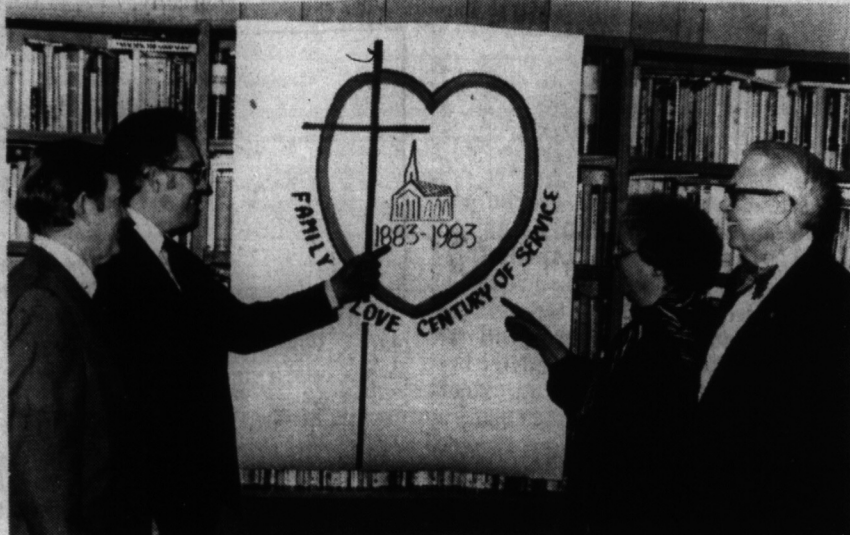
Heidelberg Church, Heidelberg: Apr. 17-20; John Watts, Panama City, Fla., evangelist; Jimmy Knight, Laurel, music director; J. W. Tynes, pastor; Sun. at 11 a.m. and 7 p.m.; Mon.-Wed., 10 a.m. and 7 p.m.; theme, "Let's Just Praise the Lord."

Oak Grove (Yazoo): April 17-20; Ray Ming, pastor, Highland Church, Vicksburg, evangelist; Thomas Peoples, pastor; Sun. 11 a.m.; Mon.-Wed. at 7:30 p.m.

## Carey homecoming to be Apr. 9

April 9 will be homecoming day at William Carey College, for alumni of Mississippi Woman's College and William Carey College. Beginning at 9:30 a.m., alumni registration will be held in the lobby of the Thomas Business Building.

The Kamper Park train will be available for tours of the campus. Campus clubs and organizations will sponsor carnival booths and games for all ages, including caricature drawings by Charles Ambrose, Local exhibitors



The centennial logo for the 100-year old celebration has been adopted by the Poplar Springs Drive Baptist Church, Meridian. The centennial theme "Family of Love—In a Century of Service," is depicted by a heart encompassing the church and the cross. Left to right: C. Lamar McDonald, Centennial Committee chairman; James A. Ruffin, pastor; Mrs. John H. Baker and M. J. Harden, both of whom originated and designed the logo. Harden is minister of education. This logo and theme will be carried throughout the year and will be on stationery, church history, pictorial director, centennial cookbook, and other publications.

## Poplar Springs Drive uses logo for centennial year

Sunday, Apr. 24, has been designated as Centennial Day at Poplar Springs Drive, Meridian. Edwin Young, pastor of Second Baptist Church, Houston, Tex., will be the featured speaker at the morning worship service. There will be a fellowship dinner at the noon hour.

The day will be climaxed with a presentation of the cantata, "Kneel at the Cross," by the Sanctuary Choir under direction of Harvey Kelly, minister of music.

Extensive redecorating of the church auditorium, enlarging of the choir loft, and upgrading the sound and lighting systems have been in progress.

"The church's plans are to continue with mission giving and Sunday School growth efforts in an intense way during this year," said C. Lamar

McDonald, Centennial Committee chairman.

James A. Ruffin is the pastor.

## Pope accepts counseling job

Bradley Pope, after 20 years as director of religious activities at Mississippi College, has resigned to become senior staff counselor at the Shepherd's Staff, a religious counseling center in Jackson.

Pope was pastor of First Church, Shelby, prior to his joining the MC staff, 1958-63.

At the Shepherd's Staff, he will be specializing in marriage and family counseling, family life education, marriage enrichment, pre-marital counseling, and church staff support and enrichment.

Pope earned bachelor's and master's degrees from MC, and bachelor of divinity and master of theology degrees from Southern Seminary, and a doctor of ministry degree from San Francisco Theological Seminary. He holds membership in the American Association of Marriage and Family Therapists.

Ken Gilburth directs the Shepherd's Staff.

## Iowa calls M. C. Johnson

M. C. Johnson, director of missions for Holmes, Leflore and Humphrey's Baptist Associations, has resigned to accept the pastorate of the Madison Baptist Church, Ft. Madison, Iowa, April 1.

A Louisiana native, Johnson was pastor of Immanuel Church, Greenwood, 1974-78, and was director of missions since then.

He is a graduate of Dallas Bible College and attended New Orleans Seminary.

His new address is 1107 34th Street, Fort Madison, Iowa, 52627.

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## THE VILLAGE VIEW

FROM  
Baptist Children's Village  
P. O. Box 11308 Jackson, MS 39213

## Gifts of Honor and Memory Feb. 25 - Mar. 25

A portion of the Village View is allocated each month to a listing of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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## Clardy wins competition

T. J. Clardy, resident of Farrow Manor Campus, won first place in Speech competition at The District VICA (Vocational and Industrial Clubs of America) meeting in Moorhead, Mississippi. T. J. is a senior at Independence High School and plans to attend Northwest Junior College in Senatobia, Mississippi.



## Just for the Record



FIRST BAPTIST CHURCH, MOSS (JASPER ASSOCIATION) held ground-breaking Mar. 6 for a 36' x 60' building, to include a fellowship hall, Sunday School rooms, and a kitchen. The Building Committee is, left to right: Dale Wilson, pastor, Mrs. Ruby Jones, Opie Moss, Mildred McCord, Bill Walters, Bill Riley, chairman, and not shown, Thomas Livingston.



FIRST BAPTIST CHURCH, INVERNESS, has an unusual situation with its council of deacons. A father and two of his sons are on the active council. The younger son, John McDowell, is chairman of the council; the older son, Drew McDowell, is secretary of the council; the father, Tabor McDowell, is deacon and treasurer of the church. The picture (l. to r. Danny Lee Prater, pastor, John McDowell, Drew McDowell, and Tabor McDowell) was taken following Drew's recent ordination as a deacon. "This surely is a bit of positive news in a time when family life is so under attack," said Prater.



RAIS OF WHEELER GROVE CHURCH near Corinth and their leaders are shown with some of the many gifts they collected recently for needy children. The pastor is Kara Blackard.

Sixteen persons from Clarke Association will go from Mississippi to Ohio for revivals during April. They will leave Apr. 8 and return Apr. 16. This project is promoted through the Clarke Baptist Association as an expression of a partnership ministry between that association and the Steel Valley Baptist Association in Ohio.

### Staff Changes

Steele Baptist Church, Scott Association, has called Tony Henry as pastor. He and his family are moving from New Prospect Church in Leake Association.

East Heights Baptist Church, Tupelo, has called Raymond L. Spears as pastor. A graduate of USM and Southern Seminary, he goes to Tupelo from Marks, where he had served as pastor since 1978.

Danny Lanier, pastor of Antioch Baptist Church, Neshoba County, has accepted the pastorate of Memorial Baptist Church, Bogalusa, La. He attended Clarke College, Mississippi State University, and Mississippi College, and has been pastor of churches in Louisiana and Mississippi.



Jasper Collins is now on the field as pastor of Calvary Baptist Church, Natchez, having moved from Edna Baptist Church, Columbia.

Damascus Church, Copiah County, has called Randy Shaw as minister of music and youth. He is a student at Hinds Junior College, Raymond.

Riley Hinton has resigned as pastor of Pleasant Hill (Lincoln) to accept a call to Mars Hill Baptist Church, Mississippi Association.

Wilbur B. Webb has resigned as pastor of Drew Baptist Church. He will be available for pulpit supply and revivals. He may be contacted by phone at 745-2322.

### Missionary dies

James Lingerfelt, emeritus Southern Baptist missionary to Brazil, died Apr. 1 in Seymour, Tenn. He was 78. Lingerfelt and his wife, the former Nelle Self of Seymour, served for 38 years in Brazil, where he worked as an evangelist, teacher and church builder.

## The resurrection

### A revelation of God's purpose

By Jon Doler, pastor, First, Raleigh  
Hebrews 1:1-2

The revelation of God to man has been made through many ways and in many places. Whether it was on the back side of the desert as in the experience of Moses, or in a place of worship as in the situation of Isaiah, God has shown that he is not limited by times, places, or circumstances.

The writer of Hebrews said, "God, after he spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in his son, whom he appointed heir of all things, through whom also he made the world" (Hebrews 1:1-2 NAS).

The clearest revelation of God for humanity has been made in human flesh in the person of Jesus Christ. Although many events of his life reveal God's will for us, the resurrection says it all. God does not want us to remain in a life that is dominated by temptation, misdirected priorities, social pressures, and death. He wants us to experience life that is filled with faith, hope, and love.

The life that God wants us to experience does not come to us by our human efforts or empty legalism. It comes to us as we die to our sin and selfish ways of life and say as Jesus did, "Father, into thy hands I commit my spirit" (Luke 23:46).

On Nov. 3, 1982, our second child was born. As the time approached for his birth, all of my hopes concerning his physical characteristics gave way to one constant hope. My hope was that the child would live. God's purpose for us is so clearly revealed at the resurrection of Jesus. God is saying, "I want you to live."

Jesus said, "I am the resurrection, and the life; he who believes in me shall live even if he dies, and everyone who lives and believes in me shall never die. Do you believe this?" (John 11:25, 26).

The resurrection of Jesus from the dead is a revelation of God's purpose for man to live eternally.

## Names In The News...

Haskell Gillespie, pastor, is now available for church work, pulpit, or supply preaching. After being licensed to the ministry by West Heights Baptist Church, Pontotoc, he recently served as interim pastor of Lee Memorial Baptist Church, Pontotoc County. He is available to preach, or to



Gillespie give gospel concerts. He can be contacted by phone at 489-4831 or by mail at Rt. 5, Box 144, Pontotoc, Miss. 38863.

Hal Fleming, Sr. and Edwin Milton Logan were ordained as deacons of Hepzibah Church, Clarke County, on Mar. 27. James Pearson, interim pastor at Shubuta Church, brought the charge to the candidates. Grady Crowell, Clarke director of missions, delivered the charge to the church. Billy Ray Blackwell, pastor at First, Clara, delivered the ordination message. Herman Clark is pastor at Hepzibah.

Slater T. Murphy was ordained to the gospel ministry March 20 by Temple Baptist Church, Memphis, Tenn. Thomas J. Murphy, pastor of Lake Forest Baptist Church, New Orleans, and father of Slater, brought the ordination message. Slater is serving as associate pastor responsible for the music program of the church. His maternal grandparents are Mr. and Mrs. Arthur Sprayberry of Gore Springs.

Steve Coleman, minister of music and activities at Meadville Baptist Church, was ordained into the gospel music ministry Mar. 27. Special music was sung by Bill and Diane Collum of First Baptist Church, Saltillo. A charge to the church was presented by Charles Wesley, pastor. The ordination sermon and charge to the candidate were presented by James Edwards, pastor of Park Hill Church, Jackson. A reception was held in Bishop Hall following the service. Coleman, a native of Jackson, is a graduate of Mississippi College.

Joseph L. Westbury Jr. has been named associate editor of the Brotherhood Commission's *World Mission Journal*.

Westbury, currently director of public relations for Union University in Jackson, Tenn., began his duties April 1. He replaces Bill Bingham, recently named director of curriculum and training for the Brotherhood Commission's Baptist Men's department. Westbury is a native of Orlando, Fla.



GREGORY E. POTTS, right, minister of music and youth of Gillsburg Church near Osyka since June, 1981, was licensed to the gospel ministry on Mar. 6. The licensing took place during a joint service at 7 p.m., of the fellowships of Gillsburg Church and East Fork Baptist Church, Kentwood, La. Potts is a junior at Mississippi College, Troy Massey, left, pastor of East Fork Church, presented the license.

### Bible Book

## Solomon established as king

By Joe H. Tuten, pastor,  
Calvary, Jackson  
I Kings 1:1-2:46

Our Sunday School lessons for this quarter are in the Old Testament. The book we shall be studying is I Kings with parallel material in II Chronicles, chapters 1-20. These lessons for the quarter have been grouped into three units of study. The first unit, composed of five lessons, is entitled "Solomon's Early Reign in Covenant with God," based on chapters 1-10.

Attention should be given to the unit's title phrase, "In Covenant with God." It will help us understand the nature of I Kings. The book of I Kings is commonly referred to as one of the historical books of the Bible. In the Hebrew Bible, however, I Kings was a part of that section of the Bible known as the Former Prophets.

The ancient Israelites thought of their history as "his-story," because they thought of God as the sovereign of history. Even the biblical writers of history were not as concerned with the exactness of the facts of history as they were with the meaning of the facts and events. They searched for the meaning of history in the light of God's lordship over history and the working out of God's purpose through history. Thus, again, it will help us in our study of these Sunday School lessons if we will remember this title phrase "In Covenant with God." To say the same thing another way, in studying I Kings we are studying this part of Israel's history as it was prophetically interpreted.

David's old age (I Kings 1:1-4). Technically speaking, Solomon was Israel's third king. Saul, who was chosen the first king of Israel in the days of Samuel, the last of the judges, was a failure. David, who was anointed king by Samuel at the commandment of God (I Samuel 16:1ff), succeeded in establishing one united kingdom composed of the people from all twelve tribes. Solomon, then, was the third king.

Our lesson for Sunday begins with David's old age. A crisis had developed in David's health. His body could not be kept warm, regardless of the amount of clothes and cover. Perhaps it was a basic circulatory problem. At any rate, they sought for a nurse who would keep his body warm. Abishag became David's nurse.

Adonijah attempts to become king (I Kings 1:5-10). One of David's sons, Amnon, had been killed. Another son, Absalom, had sought to usurp the throne from his father and had died in the rebellion. Adonijah was David's oldest living son. While David was old

and sick, Adonijah surrounded himself with the trappings of the office of king and began acting as king. He gained the backing of Joab, a military leader, and Abiathar, a religious leader. There were other of David's close advisors, however, who refused to support Adonijah's attempt to become king (I Kings 1:8,10).

David causes Solomon to be anointed king (I Kings 1:11-40). Adonijah's claim to the throne was thwarted by an opposition party within the ranks of David's cabinet. They included Zadok, David's priest, Benaiah, general of David's bodyguard, and Nathan, the prophet and David's counselor. Nathan, with the help of Bathsheba, Solomon's mother, moved David to decisive action in having Solomon anointed king with David's full public blessing.

David instructed that Solomon ride upon David's own mule as a symbol to the people that Solomon indeed had been chosen by David as successor to the throne. Solomon was anointed king at Gihon in a great public ceremony by Zadok, David's priest (I Kings 1:38-40).

Adonijah seeks to save himself (I Kings 1:41-53). When Adonijah learned that David had appointed Solomon king, he feared for his life. He rushed to the place of worship and "caught hold on the horns of the altar" (I Kings 1:50). This was a plea for mercy. Solomon graciously spared Adonijah's life because he made obeisance and implied loyalty to Solomon. The pledge of loyalty, however, was not sincere.

David's last words and death (I Kings 2:1-11). As David neared death he called Solomon to him and charged him to walk in God's ways with courage and strength. He also gave him counsel about various elements in the political fabric surrounding the throne.

Solomon consolidates his power (I Kings 2:12-46). Solomon wisely saw Adonijah's request for Abishag, David's nurse, as an attempt to build a power base against the throne. He also followed David's last words of admonition in dealing firmly with those leaders who had supported Adonijah. The kingdom was firmly established under Solomon's leadership.

### Homecomings

First Church, Marion: homecoming day, Sun., May 29; 11 a.m. service to be followed by dinner on the ground; Eddie Graves, pastor.

### Uniform

## Good news for former enemies

By John G. Armistead, pastor,  
Calvary, Tupelo  
Acts 11:1-18

One of the most difficult sins for any of us to deal with is prejudice. Prejudice means to "pre-judge" an individual according to a distinctive stereotype we have of the group of which he belongs. It may be racial, social, religious, economic, or political. Prejudice is always ugly. It manifests itself in derogatory names ("wop," "spick," "Jap," "nigger") and often in unfair treatment.

We are called to be God's children. That means we are to learn to act and think as our Father—and see all people as he does. God's love and concern knows no boundaries. He is reaching out to all people everywhere and expects us to do likewise.

Simon Peter was conditioned by his Jewish culture to be prejudiced towards all non-Jews (Gentiles). He and his fellow Jewish Christians did not at first truly understand the gospel was for all people. The church in Jerusalem was composed entirely of Jews. When Peter traveled to the towns of Lydda and Joppa it was to preach to Jews about Christ.

While at Joppa he stayed with Simon, a tanner by trade (Acts 10:6). While awaiting lunch one day and praying on Simon's flat roof top, Peter was given a vision by God (10:9f.). He saw a sheet lowered from the sky with all kinds of animals which Jews would not eat. These animals were prohibited by the law.

God said to him, "Rise, kill, and eat." Peter responded in horror, "No, Lord, I have never eaten anything that is common or unclean." God then told him, "What I have cleansed, you do not call common" (Acts 10:15).

Peter did not understand the meaning of this vision from God until later. Messengers brought him word to come to Caesarea to the home of an Italian centurion named Cornelius. Cornelius was a "God-fearer," one who worshiped at the synagogue, read the scripture, and was a man of prayer. However, he was also a Gentile.

When Peter entered the house to preach to Cornelius and his family he said, "God has shown me that I should not call any man common or unclean" (10:28). He then preached the basic gospel (10:34-43), and the Gentiles believed in Christ and were filled with the Holy Spirit. Peter then commanded that they be baptized (10:44-48).

I. The expression of prejudice (11:1-3). When Peter returned to Jerusalem, he was confronted by his fellow Jewish Christians for what he had done. By

eating with the Gentiles he had violated the oral tradition. To have done so was to treat Gentiles as equal, and such behavior would bring the entire Jerusalem church into the disfavor of the non-believing Jews in Jerusalem.

It was one thing for the Hellenistic Jew, Philip, to baptize an Ethiopian. It was quite another thing for a Palestinian Jew, one of the pillars of the church, to do it. Besides, the Ethiopian had gone on to Africa. They would never even see him again. But Caesarea was home territory.

The prejudice of the Jewish Christians was prohibiting them from accepting the Gentiles into the family of God.

II. God's love for all people (11:4-10). Peter simply recited the facts. He told about the vision from God. God had revealed to him that he was not to think of any other people as unclean or common. God was concerned about them all and Peter must love and accept them also.

III. All people need the gospel (11:11-16). Peter further explained that God himself had led him to the Gentile's house. When he preached the gospel they believed and received the Holy Spirit. Here was confirmation to Peter and his six companions that these Gentiles were accepted by God.

IV. We must acknowledge God's grace to all (11:17-18). Peter explained that to have refused to accept the Gentiles would be to fight against God. The Jewish Christians at Jerusalem then joined Peter in rejoicing that God had opened salvation to all people everywhere.

Many years later at Antioch, Paul was to confront Peter with acting out of prejudice towards Gentiles once again (Gal. 2:11f.). Peter, like many of us, knew better. Yet he still had much spiritual progress to make. Only by God's grace can we continue to grow in Christ towards overcoming our prejudices towards other people.

### Revival Results

Deer Creek Baptist Church, (Sharkey-Issaquena): March 6-11; evangelist: Norris Garner, Hot Springs, Ark.; music evangelist: Byron Walker, Greenville; one addition by letter; five additions on profession of faith, including one the following Sunday; Lee Hudson, pastor.

The hero is no braver than an ordinary man, but he is brave five minutes longer.—Ralph Waldo Emerson.

### Life and Work

## A call from the heart of God

By Beverly V. Tinnin, pastor,  
First, Meridian  
Isa. 40:1-11

As I studied the assigned text I felt a certain reluctance at being asked to start in the middle of Isaiah's book. I have succumbed to the temptation on a few occasions of looking at the last chapter to see how the book came out. But generally speaking I make it a rule of practice to begin at the beginning when reading a book. The Bible books are no exception. However, since in the corporate wisdom of our Sunday School Council we are only to study "Deuterolisaiah" or "part two" of Isaiah, I meekly submit to my directions.

Whether Isaiah wrote the entire book which is called by his name or two or more authors were employed in the project it really makes no difference. I am inclined to think he wrote the first part as the events mentioned occurred. Then by divine revelation he wrote the latter part which came to pass as he prophesied over the next century during Israel's exile.

Comfort ye my people (Isa. 40:1-2). Before the captivity, no prophet of God conceived of his ministry as that of a comforter. Their task was rather than "comforting the afflicted" that of "afflicting the comfortable." Israel refused to be aroused from their self-centered lethargy and continued in their wanton sinfulness until the agents of God (the nation of Babylon) led them away into captivity. Now in chains, the downhearted people needed a message of encouragement. They had suffered sufficiently for their sins and God would hold up his end of the covenant. They would be released from physical bondage, but even more important, from spiritual bondage. He would forgive them of their sins.

Isaiah, an early day John the Baptist (40:3-5).

Far before the day when the Baptist announced to Israel that there was a straight way out of the wilderness for them indicating that Jesus was the way, Isaiah proclaimed that the captivity was ending and there was opening a way for them to return home through all obstacles. The rough places would be leveled and God would lead them home. He alluded to spiritual obstacles that God would empower them to overcome. God wanted them to experience the fullness of life with him.

The rescue of God's people from Babylon would be a revelation of his glory. In retrospect we can see the true glory of God was the incarnation of Jesus. John would write "and we be-

hold his glory, that of the only begotten Son of the Father."

I am weak, but thou art strong! (40:6-8)

This passage of scripture is frequently read at funerals. It is apparent that "all flesh is grass . . . the grass withereth and the flower fadeeth: but the word of our God shall stand forever." The reference is to life on the desert where the super hot winds dehydrate and kill all foliage. Man finds that the life he felt was secure is suddenly snatched away. There is no island of security from cancer, accidents, or the deterioration of age. But over against our natural frailties the people are called to recognize that there is hope for endurance beyond the grave and that is in the "word which endureth forever." There is no reason to fear death, for those clinging to the word in faith have immortality.

The God shepherd keeps his sheep safe (40:9-11)

One of the most tender and recurring pictures of both the Old and New Testaments is that of the good shepherd and the sheep. Indeed, the parable of the "ninety and nine" sheep is suggested here. The search for the lost is not described, but the tender scene of the shepherd taking the shaking woolly lamb in his arms and tenderly returning it to the safety of the sheepfold is. While caring for the entire flock he gives attention to each individual lamb. His love is directed to the large and small and the young and old. The good shepherd is both willing and able to guarantee the safety of the sheep of his care. Israel in captivity drew great comfort from this marvelous passage.

### Off the Record

John woke up in the middle of the night and nudged Alice, his wife. "Wake up, Alice," he said. "I've got a splitting headache. Please get me some aspirin and a glass of water."

Alice, only half awake, got up and went to the bathroom. She drew a glass of water, swallowed a couple of aspirin, and trudged back to bed. As she crept under the covers, she sleepily inquired, "John, are you feeling better?"

My landlord is a very creative person. When I had a leak in my bathroom pipe, he hung a shower curtain around it. When there was a gas leak, he gave me a gas mask.

Overheard at a party: "It's my husband's birthday." (What are you getting for him?) "Make me an offer."